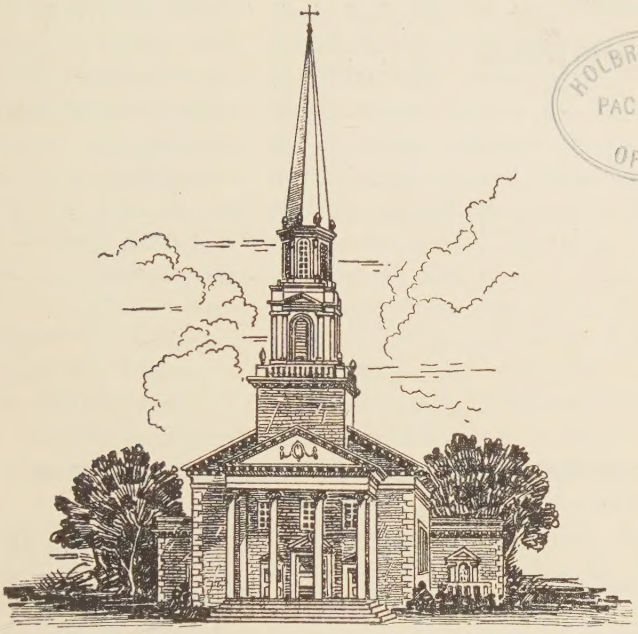
The Perkins School *of* Theology

JOURNAL



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PACIFIC SCHOOL
OF RELIGION

Expanding Services of the Seminary . . . . . *Dean Eugene B. Hawk*

Foundations of Christian Doctrine . . . . . *James T. Carlyon*

Miracle at The Mudhole . . . . . *William J. Faulkner*

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FALL NUMBER 1948
Southern Methodist University, Dallas

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

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PACIFIC SCHOOL OF RELIGION

EXPANDING SERVICES OF THE SEMINARY

By Dean Eugene B. Hawk

THE task of a School of Theology is generally thought of in terms of the training of young men and women who come to the institution for study. Many schools confine themselves to this service. Certainly no one questions the importance of this service, nor fails to give it first place in the work of a Seminary. Perkins School of Theology offers resident students courses leading to the Bachelor of Divinity Degree, a Bachelor's degree in Religious Education, a Master's degree in Theology, and men with a junior college rating but with less than a B.A. degree are offered courses leading to a Certificate in Theology.

However, in this day of adult education, a Seminary closely related to the Church has an obligation to ministers and religious workers who are under appointment for active service. These are served in Perkins School of Theology through short courses given in the summer months to Directors of Religious Education, Accepted Supplies, and to leaders in the Woman's Society of Christian Service. Some one-thousand or more ministers avail themselves of the program offered during Ministers' Week. In this period we have the Fondren Lectures on Missions, the Peyton Lectures on Preaching, and the Jackson Lectures on the Bible. Correspondence courses are offered in the various fields of theological study. A circulating library serves the pastors of the Jurisdiction. The Journal of Perkins School of Theology is sent to all ex-students and the ministers of this area. Schools for Mexican ministers are planned at Pharr, San Antonio, and El Paso, Texas. Short courses for the ministers of the Indian Mission Conference will be offered this year in Oklahoma. Professors are released for a week each quarter for service in Bible institutes, leadership training schools, and rural conferences. At times a professor gives his vacation period of three months to this type of work. Beginning this fall, courses in Homiletics, New Testament, and Church History will be given to Negro ministers through Texas College located in Tyler. This work is made possible through interested laymen and is under the general direction of Doctor Ben O. Hill. The faculty for the Fall Quarter consists of Doctor R. E. Goodrich, district superintendent of the Tyler district, Doctor W. C. Davis, and Doctor Ben O. Hill of the University.

The Executive Committee of the Board of Trustees of the University, on October 19, authorized the signing of a contract for the building of the new Theological Quadrangle pictured in the Spring Number of the Journal. Construction is to begin in the immediate future. When we enter the new quadrangle there will come an increase in the number of faculty members and also an enlargement of the work both on the campus and for the church "in service."

FOUNDATIONS OF CHRISTIAN DOCTRINE

By James T. Carlyon

Dr. Carlyon is Professor of Christian Doctrine in The Perkins School of Theology.

EVERY serious Christian teacher and preacher will eventually write an outline of his beliefs, seeking at least as much system as he is able to complete, though making genuineness and vitality primary. The summary will be a man's own and will express his personal faith. But if he is to win and hold the respect of his hearers or readers he will need to reveal adequate foundations on which the structure of his beliefs will stand. It is with four substantial pillars of the theological foundation of Christianity that this article deals.

I. The Bible

We take our stand with the Methodist Church and with Christians of all the centuries when we turn first to the Scriptures. Ours is in a very real sense a Bible-religion and most of its doctrines exist at least in embryo within the pages of a Holy Book. Pious laymen at their prayers, earnest preachers at their sermon making, and careful teachers at the task of Christian instruction unite in common appreciation of the Bible. It has proved a valuable corrective of individual heresies and of dogmatic formulations of erring Church Councils. Moses and the prophets, Jesus and Paul, with lesser seers and sages, speak to us for our good; we know them and their spiritual insights and examples primarily in the Scriptures.

The Bible is not less valuable because of the work of the historical critics of the modern age. We use the various books within the Bible Library with clear recognition of the place they take in the story of the progress of religion. To follow Moses as one's final authority is so to read the whole Bible as to become a good and faithful Jew. To follow Jesus and his great interpreters in the New Testament is to become a Christian, even as one uses their predecessors with great honor and respect. But between Jesus and another spokesman of the word of God, the Christian has no hesitation, as the author of the Epistle to the Hebrews has so well said. (1:1-4).

Millar Burrows, C. H. Dodd and John Knox are among the better supporters of those who look to the Bible as the major foundation of doctrine. C. H. Dodd's *The Bible Today* presents what may well prove to be the elementary statement for the Biblical Theology of this time.

Biblical theologians who have used the Scriptures with recognition of modern critical principles have found doctrines coming to high expression in the New Testament, but some of our best doctrinal statements did not emerge during the first or the second century. The New Testament is open at both ends; it receives the current of Old Testament thought and religion at its beginning, but it also points beyond itself to the further guidance of the Holy Spirit in the days to come. (John 14:12, 26). The

progress of doctrine found in the Bible continues after and beyond the Bible. The Bible appears to be the Book of the Church, produced by the Holy Spirit at work in the early Christian fellowship. That same Body of Christ, the Living Church, continues to know the inspiration of His Spirit; the infant Church has given way to the more mature Church of the centuries and with its growth we may well expect some development of Christian thinking.

II. The Church

Early in the fourth century the differences of thought among the individual leaders of the church caused the emperor to call the first of the Church Councils in the hope that some agreement might be reached, that Christians might be able to speak a common faith about God and man. The fact of the gathering was a testimony to the principle of Church authority. The teachings of Scripture needed to be interpreted and formulated and such development made as the times required. The creeds of Christendom were the deposits of these general councils of the churches, with such modifications as later leaders and church assemblies might make. The Church was recognized as the seat of authority when individual men or churches were brought into question.

One great church, (the Roman Catholic) in later years further simplified the use of this principle by referring all judgments on faith to the current official head of that organization. The Pope of Rome speaks for the Church with the same finality as if he were really the vicegerent of Jesus Christ upon the earth. Other churches leave the orthodox statement of beliefs to a delegated or representative body of thoughtful Christians, and with such properly prepared creeds the true believer is expected to be in accord.

In our time the voice and the authority of the Church is being well presented in such books as *The Coming Great Church* (Wedel), *The Christian Way in a Modern World* (Pittenger), and *Methodism in Belief and Action* (Moore). They illustrate significantly the Church's use of Scripture and state very specifically the Church's doctrine of Scripture, though neither of them has any commission from his church to be its spokesman.

As yet we have voices from the churches rather than any voice of the Church in this matter. A single church may adopt an official statement for its constituency, while another will issue quite contradictory manifestos. Councils are composed of men, some of whom have gifts of insight and of expression beyond those of their fellows. Great gatherings furnish the sounding boards for these men of vision and of prophetic voice; and for a season or longer the Creed of St. Athanasius served as if it were the voice of the Church. Brent and Soderblom and Mott and Temple speak above the clamor and the confusion of the churches in council, and for their leadership we are grateful; they serve to make articulate the best instincts and the upreachings of Christian life of the time.

III. Prophecy

Prophecy in religion has ever been understood to mean forth-speaking for God by men committed to divine service. The prophets have been the conscience-makers and the faith-makers for their fellows. Protestantism has been especially fond of prophets, since it began with the work of noble prophetic spirits arrayed against a strong church organization; the Church seems to belong too much in the past and to be crystallized by its achieve-

ments of yesterday. The Old Testament Prophets for us stand above the Law and the Writings; they are living men in vital fellowship with the Living God, chosen mouthpieces of the Eternal; they are the insistent and continuing opponents of the priestly supporters of the status quo who are the representatives of the church organization. Paul was the prophet of the new era of the first century and as such withstood the established power of the old system of Judaism.

For Christians of the modern era Martin Luther and John Calvin are the prophetic spirits (along with others), who speak for God against a powerful institution grown weary and dull of soul through centuries of power. Over against the promulgations of the centuries-old Church these men of great mind and of consecrated soul have become the spokesmen for the God of Abraham, of Isaiah, of Paul and of Jesus. Once again the eternal and the Divine has found a voice in time and among men.

Some Christians who have inherited this love and trust in prophecy are summoning their fellows to go back with them and to sit again at the feet of sixteenth and seventeenth century Reformer-Prophets. Their preachments and their interpretations of Scripture must become our Confession, taking the place too long held by the Creeds of Christendom as spoken by the Church.

Greatly rewarding representatives of this modern prophetic movement are Karl Barth, Emil Brunner, Edwin Lewis, and John Mackay (editor of *Theology Today*). They are thinkers in their own right, not by any means the slavish mouthers of other men's ideas. They veritably believe that God has spoken to them, much as John Wesley was awakened by hearing Martin Luther's Preface to the Romans; that revelation came by way of Calvin and Luther, but it is also a revelation to their own minds and souls. They therefore speak with a conviction and a dogmatic insistence which seem to say to all doubters that to question them is to doubt the Eternal and His Word. This assurance gives their preaching and writing a tremendous seriousness which is a welcome antidote to the superficial humanism which has too long dominated the churches.

The finality of this new emphasis on the sixteenth century prophets is somewhat weakened by the great divergence among the teachings of the traditioners themselves. From an early period of the movement Brunner has been in deep disagreement and controversy with Barth, while both Lewis and John Mackay seem all too easy-going to the more rigorous of the Neo-Orthodox. To many of us the sixteenth century reformers speak the language of their day and fail to deal adequately with the issues of this time; we are far more impressed with the reinterpretation of these twentieth century revelators than with their quotations from the masters of yesterday. Further, we are inclined to suspect that modern thinking and living have entered far more into the manifestos in the name of the Reformers than their interpreters are aware of. Thankful as we are for the fresh interest in Calvin and Luther, we are more concerned with the insights and the emphases of Barth and Brunner and the rest. They have called us from Humanism to Theism, and if they had done nothing more they would be hailed as the saviours of doctrine in this age, perhaps also as the saviours of the Church itself. They have tended to decry reason as having usurped the rightful place of revelation; they have rejected philosophy as human inquiry doomed to frustration because the divine Word has been spoken.

IV. Philosophy

Over against blind Biblicists and unquestioning Churchmen and over-devout Confessionalists a considerable number of Christian philosophers of our time are insisting that individual Christians shall not stulify their minds even for the sake of a great religion of yesterday. True religion is a man's and a community's living experience of God; and no religion will long hold the respect of the individual and the loyalty of the group unless it secures its place in the mind as well as in the heart; men who greatly love must greatly believe. Revelation must be accepted by human reason, though it may never be wholly comprehended by it.

Certain extremists among the philosophers would make all Christian Doctrine the product of reason and of speculation, allowing nothing of value to Bible or Church or Prophecy, except as these might illustrate what the modern thinker had achieved in his own inner processes of thought. To use an overquoted figure, the philosopher serves as the dietitian who tells the theologian what he may present as Christian truth (Wieman, in *Contemporary American Philosophies of Religion,* under which title he subsumes even the supernaturalistic theologians). The Boston school of Personalists come perilously near this position and have been classified by McGiffert as present-day Modernists *(Liberal Theology)*. The group has done great service to Christian Doctrine by the positive positions taken, which frequently have been whole-hearted in their support of the great teachings of Christianity. Perhaps their chief weakness has been at the point of making all religion subject to rational processes and allowing little if any room for the mystical.

Gerald Heard in *Is God Evident?* is spear-heading another group who are calling for a revival of the study of Natural Theology, believing that the cause of religion and of Christian Doctrine will be forwarded by a prior investigation of the reality of the object of belief. We are living in a day when men seriously question whether there is a God whom men may worship. They need to be convinced by the evidences which are open to all men who have eyes to see. Natural Theology then would be expected to give way to Dogmatic Theology which would be the statement of the faith of the Christian Community, now made reasonable and compelling to thoughtful minds. This in turn would yield to Mystical Theology, the statement of the individual's own beliefs as they rise out of highly personal religious experience. There is some real wisdom here, since the man who worships God must sincerely believe that He exists.

Paul Tillich would go a step further; for him philosophy is "the handmaid of theology," and unless faithful to its master must ever fall into despair. Philosophy left to itself has ever become lost in the theoretical and the abstract, dealing quite impersonally with ultimate questions of superlative importance to the living man. The truly ultimate refuses to be impersonal and insists on being existential (that is, it must bear upon present and pertinent and significant interests of the individual and society). In the end philosophy itself calls for a revelation which will give a man that which his soul requires. While philosophy asks about truth, the individual must know what is truth for him and in his immediate situation; while philosophy is ever inquiring about God, man must know a God of his own experience. So philosophy is ever issuing in theology and the good philosopher must turn theologian and himself minister to the minds of men. Not salvation, but *my* salvation is the real

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MIRACLE AT THE MUDHOLE

By WILLIAM J. FAULKNER

The following article is part of an address made in our Chapel last spring. Mr. Faulkner is Dean of the Chapel, Fisk University. THE EDITOR.

EVERY day in every walk of life devout men and women are seeing God in the people around them. God continuously works miracles of goodness for humanity out of the little kindnesses and thoughtful deeds which such faithful souls perform in his name. A most commonplace person can render a commonplace service in the spirit of Christ and thereby affect the whole destiny of a people.

I know of one such obscure "mustard seed man" through whom God worked a miracle which almost staggers the imagination. It is a miracle of human brotherhood that points the way to a permanent solution of racial strife and misunderstanding. I will call it the miracle of God at the mudhole.

About the year 1860 a sixteen year old youth by the name of Samuel Meharry set out from Ohio, his wagon piled high with supplies, to seek his fortune in the West. One afternoon as he pushed along through Indiana his wagon became bogged down in a deep mudhole on a wilderness road. Meharry did everything he knew to help his mules pull the wagon out, but all to no avail. Nightfall was coming on, which alarmed the lone traveller. In the twilight he discerned a distant light which offered a little comfort. Meharry made his way toward a cabin whence the light shone. Now, I failed to mention he was a white youth. But he could not help it. He was born that way. It made no difference, however, as we shall see.

Meharry knocked on the cabin door. A friendly farmer opened the door. "Howdy, son!" he said. "Won't you come in?" Now the farmer was black. He couldn't help it. He too happened to be born that way. But it made no difference. A man was a man with him, and he stood ready to help any fellowman in need. The youth entered the house.

"My wagon is stalled in a mudhole out on the road," said Meharry. "I thought maybe you might help me get it out."

"Sure I'll help you, but it's too dark now. We'll 'tend to that in the mornin'. Had yoh supper yet son?"

"No, sir. I was too busy with the wagon," replied the lad.

"Well, we's just poh folks, and ain't got much to offer you, but you most welcome to what we have. Set down, son, and eat." The boy ate a warm supper. Then his friend said, "We ain't got no beds son, but you can sleep on the bes' pallet in the house. You'll be safe here. Nuthin's gointer harm you. You're in a God-fearin' home. Res' now, and in the mornin' we'll see 'bout the wagon." The family had prayers and all retired.

After an early breakfast, the farmer and Meharry worked at the mudhole.

One scraped away the muck and the other threw in gravel. "The two of us workin' together will soon have this wagon out on dry ground," spoke up the farmer. Shortly afterward he said, "Now son, whip up yoh mules. I'll put my shoulder to the wheel and push. She oughter come out!" Out came the wagon.

"Thank you, good neighbor," said Meharry as he prepared to drive off. "If I ever make any money out West, I'll remember you and do something good for your people. Good bye!"

"Good bye, son, and may God bless you," responded the farmer, as Meharry drove off.

The farmer's name is unknown. The location of the farm has been lost. Maybe these details aren't important. Suffice it for the Kingdom of God that two strangers met—members of two different races, one of which races held the other in chattel slavery—met, and saw "that of God" in each other and were unafraid. Suffice it that an unknown farmer helped a young traveller lift his wagon out of a mudhole; gave him food and shelter and a warm welcome into his heart. Then and there the mustard seed of good will was planted. The miracle came later.

Sixteen years passed. Meharry had made his fortune. One day he walked the streets of Nashville, Tennessee. The Civil War was over. Poverty and disease were taking a heavy toll of the ex-slave refugees there. Meharry's compassionate heart was touched. Then he remembered his good neighbor back in the Indiana woods, and the promise he had made. He decided then and there on a bold plan. "I will start a medical school here, in Nashville, for Negroes. Their young men and women will learn the science of medicine and the art of healing. Here we will train nurses and doctors and dentists and pharmacists. They will minister to the sick and afflicted, and save human life, by the grace of God. I will persuade my brothers to join me and bring in other trained men to teach here. Then, we must have a good hospital. God helping me, I'll find the men to run it," said Meharry. And he did. Four other Meharry brothers came and worked and taught with Samuel. The Hubbard brothers joined them and established the famous Hubbard Hospital. The Methodist Church contributed to the project and money flowed in from many sources. The little seed of brotherhood planted in an act of kindness around a mudhole was growing into an astonishing tree.

Now, if you should visit Nashville today, you will not find Samuel Meharry or any of his brothers, but instead a monument built by them and scores of others who believed in the divine possibilities of all men. A monument is there in the form of one of the finest medical colleges and health centers in the country. The buildings, grounds, equipment and endowment combined are valued at several millions of dollars. But this is not all. The true miracle of the mudhole is alive today in the thousands of graduate doctors, dentists and nurses, and their services of mercy. During the past seventy years these winged messengers of health have not only ministered to the needs of their own people, but have served men and women of all races, in and out of America, and in the armed forces of the nation around the world.

Truly the tiny mustard seed of faith in one's brother-man, planted by that Indiana roadside, had become a veritable tree of refuge for all pain-racked humanity. Here they came by the thousands for release from suffering and to rest under its beneficent branches. And here too, black men and white men, and brown men also, studied and worked together, in mutual confidence and respect for one another—worked and fought as strong

comrades, united against man's common enemy; disease and death. For seventy long years they have been winning,—winning two battles. One against diseases of the body and the other over disease of the mind. Race prejudice has been dealt a body blow by the Meharry miracle. And race prejudice is a disease of the human mind. "Blessed are the pure in heart, for they shall see God," said Jesus. Meharry and the farmer saw God in each other at the mudhole, and the miracle of healing followed.

Suppose the two men had seen the devil at the mudhole? The white youth might have had the contempt of a Simon Legree for the black farmer, and cruelly forced him at gun point to dig his wagon out. The farmer, seeing the devil, might have hated him with all the pent up suffering of two and one-half centuries of injustice, and chosen to shoot it out with the stranger. Two men might have been killed, and the incident soon forgotten, except for the increased fear and hatred engendered. The devil would have gotten another good laugh over the stupidity of men. But,—there would have been no Meharry Medical College, no Hubbard Hospital, no group of scientists and scholars working together to conquer disease, and no such army of doctors, dentists and nurses to bless the world. Thank God that Samuel Meharry and the unknown Indiana farmer saw God alongside the mudhole, and were not afraid.

FOUNDATIONS OF CHRISTIAN DOCTRINE

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concern of every man; not immortality, but *my* immortality is the deepest of questions to each of us. And so it comes about that Tillich offers himself as a philosopher - theologian, a Christian man committed to his Divine Lord, confident of the reasonableness of his faith and giving himself to the task of making it reasonable to other men. (The Protestant Era, chapter VI).

It is ever the "apostle of rigor and vigor" who asserts that there is but one way, namely his own. In each of the four groups of theologians we will find some who make no room for other types of theology. But the true foundations of Christian Doctrine are multiple, and among them a place must be found for each of the four pillars we have presented. An adequate basis for our faith cannot be found in either of the four alone; Bible and Church and Prophecy and Philosophy must stand together as the common foundations on which each of us shall build the structure of his doctrine. In some measure each of us must be biblical and churchian and prophetic and philosophical; he who allows each pillar to bear its proper share of the weight in conjunction with the rest will doubtless have a durable and satisfying system of his own beliefs.

JOHN M. MOORE

Scholar, Pastor, Bishop

1867-1948

LITERALLY thousands of Americans loved life less on July 30th, 1948, because Bishop John M. Moore had left it. As the grim news was carried over the air-waves to the farthest corner of the country hundreds asked themselves what there was about this little man, so frail physically, that had made him an intellectual and spiritual giant for eight million Methodists, south and north.

Perhaps one of the least of these was creeping upon the answer to the riddle when he remembered the Little Poor Man of Assisi and his so great service to the Church a thousand years ago. One of his less orthodox biographers has observed that St. Francis was the first Christian thinker to discover the significance of the natural, rather than the revealed, Trinity: Father Time, Mother Earth, and Brother Sun. This insight made the Poverello's ministry at once mystical and practical and gave his spirit the radiant kindliness which transfigured the later years of his pilgrimage. It also brought to the Christian Church a new light of understanding and sympathy which saved it from disunity and dissolution during the Dark Ages.

Curiously, or miraculously, the life of the late John M. Moore falls into the same mystical but practical pattern. From ploughboy to bishop—this was his earthly pilgrimage as he himself recorded it in his autobiography, *Life and I,* published in blossomtime of his last year.

"I was not long in finding out," the reverend bishop wrote in that amazing swan-song, "that I was heir to a partnership in making and keeping a farm which was to make and keep me. I soon had joy in participating in this partnership. At eleven years of age I was plowing a patient, understanding horse. I was dropping corn at seven. . . . I was my father's 'little man' and I felt honored and pleased to be associated with him in anything that he did; for I admired him greatly."

It was only a spiritual step over these native Kentucky hills from this "partnership" to another which carried him far and beyond to Lebanon and New Haven and Heidelberg and eventually Dallas in the rich black soil of Texas. All this time he was garnering the seed, intellectual and spiritual, which he felt he must sow in the good earth, if time and light were to bring it to flower and fruitage. Like Jeremiah at Anathoth or Francis at Bevagna John M. Moore in Kentucky and Connecticut and Texas heard the voice of God in a bird-song through the branches of a blossoming tree: "Behold, I bloom through my word to perform it."

"Good seed in prepared soil," the late bishop wrote in *Life and I,* "gives the highest hope of thrifty plants for the open land." To him, always, less than the best was not good enough for one who, in season and out of season, must be "about his father's business."

This secret learned in boyhood from the Kentucky hills eventually carried Pastor Moore to the peak harvest of his

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WATCH YOUR LANGUAGE!

By BEN O. HILL

Mr. Hill has been with the Methodist Board of Missions since 1907. After serving in Cuba for twenty-one years he transferred to El Paso, Texas, where he was connected with the Lydia Patterson Institute for seventeen years. At present he is counselor to Latin American students on our campus. THE EDITOR.

OF course Saint James was not thinking about the difficulties of a strange language when he said what he did about the tongue being hard to tame; a missionary, however, can read a meaning of his own into the sentence: "If anyone makes no mistakes in what he says, he is a perfect man."

We may assume that a new missionary has all the necessary qualifications for his work: character, common sense, proper motivation, a fair concept of his message, excellent preparation—even some acquaintance with the language he is to employ. He may have his A.B., B.D., M.A., and other similar combinations of letters, but he will still have to acquire most of his alphabet in the hard school of experience.

The chances are that after a period of years every missionary looks back with dismay on his early attempts to express his ideas in the new tongue. Congregations probably had not the slightest idea of the meaning of some of the strange noises he made, but they thanked him, the polite, pious prevaricators! They pitied the red-faced, perspiring preacher and felt that he might become too discouraged if he had an inkling of how badly he was really doing.

The writer's experience has been confined to Spanish-speaking fields, and Spanish is considered one of the easiest of all languages; nevertheless it offers stiff resistance to most Anglo-Americans, and sets many a snare for the unwary tongue. The following experiences illustrate how missionaries become involved because of language difficulties.

In visiting the homes of my parishioners, I was accompanied whenever possible by my vivacious young wife. Her charm and friendliness made amends for my too-deep solemnity. In one home, the little three-year-old girl of the family was introduced to us. Fresh from the bath, her golden curls tied with ribbon that matched her blue eyes, she was really something to be praised; my wife, rising to the occasion, exclaimed, "O you precious darling! You look like a bisque doll!" She was saying it in Spanish, of course, but transliterated "bisque" into *bisca,* and there is not the slightest relation between the two words: What she really said was, "You look like a cross-eyed doll." The amiable intent was evident, and everyone enjoyed a hearty laugh.

On one occasion a missionary introduced a noted speaker. Intending to praise him as a great orator, he used a derivative of the verb "to declaim, to talk," but in common parlance the word corresponded to our terms blow-hard, windbag! At another time a devotee of idioms, having picked up a new expression that struck his fancy, took occasion to use it in presenting a special

friend whom he greatly admired. The word suggested to his mind a great eagle, soaring majestically above the mountains, but to his audience it meant a vulture or buzzard.

When Mr. Tom Ellzey, of Perryton, Texas, was executive secretary of the Louisiana Sunday School Association, he made a trip through Cuba in company with Mr. Marion Lawrence and other officials of the International Association. In a big rally at Cardenas, the Rev. R. L. Wharton introduced them. He knew Spanish well, but, like most English-speaking people, had found the trilling of the double-R to be rather difficult; with persistent practice he had mastered it, only to acquire a tendency to trill all his R's. When he presented "the committee of experts in the field of Christian education," he said *perritos* instead of peritos, which set the audience to giggling. What he had inadvertently said was: "We are highly honored by the visit of these great little dogs from the field of Christian education."

The sounds of Spanish L and R are easily confused. In a baptismal service, the new minister, on saying to the parents, "Name this child," was told, *Rafaela,* the feminine of Raphael, pronounced Rah-fah-ay-lah. He proceeded with due solemnity to say, "*La Fiera,* I baptize thee . . . " Since *La fiera* means "fierce one," wild beast, fiend, we trust the name did not prove to be prophetic. At a similar christening, the name chosen by the parents was very unusual: only the intervention of a fellow-worker on the split second kept the child from becoming a namesake of Beelzebub, the Lord of Flies and Prince of Devils. "We found the name in the Bible," said the parents, "and we thought it was beautiful."

A missionary and his wife on one of their rounds came to a little hostelry among the mountains, where they stopped for midday rest and lunch. They were traveling in a gig, drawn by a blooded mare of which they were very fond. "My wife will go in and order our lunch," said he to the host, "and if you will help me we will give my mare plenty of water and hay." That, at least, is what he intended to say, but really he said *suegra* instead of *yegua,* and *suegra* is the word for mother-in-law. "A rare sense of humor, has this *americano,*" thought the *cantinero,* "calling his mare his mother-in-law!"

The pastor of a circuit was in town trying to buy a rope with which to tie his horse, and he could not understand why rope should be so hard to find. At last, after he had gone from store to store, a merchant caught the idea from signs he made that he wanted rope and not *ropa. Ropa* means clothing, and none of the stores carried clothing for horses. "Never, never," declared the preacher, "will I be able to get along with a language in which *ropa* isn't rope, *sopa* isn't soap, and *bota* isn't boat."

Ministers' Week

Ministers' Week at S.M.U. this year will be February 7-10, 1949. Lecturers for the week are:

Frondren Lecturer—

President John Mackay of Princeton Theological Seminary.

Peyton Lecturer—

Bishop Gerald Kennedy, recently elected bishop by the Western Jurisdictional Conference.

Jackson Lecturer—

Dr. William Warren Sweet, nationally recognized historian.

Dr. Sweet

Doctor William Warren Sweet, Professor of Church History at the University of Chicago for twenty years, has come to the staff of the Graduate School of Southern Methodist University. He will give the following courses during the fall semester: "History of Religions in America" and "A Seminar in United States History." Doctor Sweet will have his office in Kirby Hall and will serve as chairman of the faculty of Perkins School of Theology.

THE METHODIST CHURCH IN BRAZIL

By JOAO NELSON BETTS

The author of the following description of the Methodist Church at work in Brazil was born in that country and is the son of missionaries who spent their lives there. Mr. Betts received the B. D. degree from the Methodist Seminary in Brazil and is at present enrolled in Perkins School of Theology working toward an A. M. degree. The following article is a condensation of a talk Mr. Betts made recently in his class in Public Speaking here in the Seminary. THE EDITOR.

THE Methodist Church is a comparatively recent institution in Brazil. The Roman Catholic Church has been the spiritual guide there for nearly five centuries and a great majority of its population claims this church to be the keeper of its faith. As a rule the Roman Catholics in Brazil have not been as fanatical as their brothers in most of the other Latin American countries. The Methodist Church has been sending missionaries to Brazil for only about seventy years now; therefore, it is natural that the Roman Catholic Church should offer resistance. In the last twenty years, however, there has been little open opposition. On the contrary, there has been a frank and sincere recognition on the part of the government and of the people as to the valuable contribution the Methodist Church has made in the development and progress of Brazil, particularly in the field of education.

The last census made in Brazil (1940) revealed that in the State of Rio Grande do Sul, where the Methodist Church had some seven thousand people enrolled in Sunday School and Church membership, that twenty-three thousand declared themselves Methodist! The governor of that same State several years ago went to the president of Porto Alegre Institute, one of our sixteen colleges which is known as "Little S.M.U.," and asked him to open another college in one of the leading cities of the State, offering the buildings and financial help for the first year of work. The Jaguarao branch of "Little S.M.U." has been functioning for the last five years and now has an enrollment of more than three hundred pupils.

The membership of our Church in Brazil has doubled in the last decade, having at present some thirty-eight thousand members and an annual increase of nearly two thousand members. Two hundred and two pastors of which some thirty are missionaries are guiding this group in their spiritual life. This is the appeal they sent to the Methodist Church in the United States about two years ago: "Considering the great opportunity that the Methodist Church is facing in Brazil at present, we want to request of the Mother Church one hundred new missionaries during the next ten years."

Why is all this happening? An example will help to illustrate. Mr. Ferrari had through the years refused to accept Reverend C. L. Smith's invitation to come to church, giving as his excuse, "All religions are the same, they are no good!

. . . God is a myth that exists in the heart of the feeble minded . . . " Finally, one Sunday evening, Mr. Ferrari did come to church and at the end of the service he was among the first to come to the altar and dedicate himself to Christ.

I had the privilege of having dinner in his home just before I left Brazil. As we sat at the table he opened his Bible and read a scripture passage, then followed this with a lesson from the Upper Room. His wife led us in prayer while their three boys bowed their heads reverently. After the prayer Mr. Ferrari turned to me and said: "J. N., six years ago we lived in hell; I did not care what might happen to my children or even to my wife . . . I was a drunkard, a gambler, a servant of the devil! . . . At this hour of the day I used to have my friends around this same table drinking and gambling late into the night, and we usually ended with a fight. Several times the police had to interfere so there would not be murder . . . Since Christ came into my heart, into my home, we have been living in heaven!"

Ferrari's oldest boy, now eighteen years old, is studying for the ministry so that he may tell a few of the millions in Brazil that have not found Christ, about the message of salvation that the Methodist Church brought to his own family.

The Methodist Church is changing lives in Brazil.

JOHN M. MOORE

(Continued from Page 11)

ministry, the Uniting Conference at Kansas City in 1939. For years he had been selecting the seed and preparing the soil. Now he sowed it broadcast, south, east, north, and west on an open and undivided land. After that he let time, the good earth, and the sunlight of brotherhood do its excellent work. They gave Christendom and the world a United Methodism growing toward that United Church of which St. Francis also dreamed where all men of good-will would be brothers.

Thus did the "little man" on his father's farm by the quiet waters go on a far pilgrimage to become the Master-Shepherd of greener pastures stretching away even unto the end of the world.

It was doubtless considerations like these which led one of Bishop Moore's newer friends to write him on his last birthday, January 27, 1948:

I do not fear that pilfering Time
Will take you away from me.
The years will come, processionally,
Like pilgrim-saints in solemn gray,
And tell their beads, and hurry on
Along the darkling way.
But through the mist of them
Will shine a memory
Of sun and song and glow of dew
On tasseled corn and blossoms . . .
The radiance that is you.
And I shall know
From scroll of fog and sky
And earth dew-pearled,
Why one who knew another Master,
Called Him the light of the world.

—*Earl Marlatt.*

Perkins School of Theology
Southern Methodist University
Dallas, Texas.
October, 1948.

FACULTY NOTES

By Wesley C. Davis

In addition to numerous speaking engagements in churches and before the annual conferences, Dean Hawk's summer activities include the following: attended meeting of the Association of Methodist Theological Schools in Boston, May 3-5; attendance upon the session of the American Association of Theological Schools at Bonebrake Seminary, Dayton, Ohio, June 14-18, at which time he was elected Vice-President of the Association for two years, and placed on the Accrediting Committee for six years; served as delegate to the South Central Jurisdictional Conference in El Paso, June 23-27. The month of August was spent in golfing and recreation in Colorado Springs.

In the Winter Quarter, during which he was out of residence, Professor Seneker spent several weeks in the Rio Grande Valley. During recent weeks he has visited in Baton Rouge, Santa Fe, Eagle's Nest, Taos, and Albuquerque.

Professor Goodloe spent the Winter Quarter in the Southwest Texas Annual Conference, preaching and holding Bible conferences in twenty different congregations. In June he delivered eight addresses before the Kansas Conference Pastors' School on "The Christian Sacraments." At the Western Section of the American Society of Church History, which met in St. Louis, he read a paper on "Methodism and the Ecumenical Movement." He served as alternate delegate to the General Conference in Boston, and as delegate to the Jurisdictional Conference in El Paso. During the months of August and September he supplied the pulpit of the Van Alstyne, Texas, Methodist Church. In late September he spoke at noon each day at the sessions of the Interdenominational School of Missions in Dallas, using as his theme, "A Faith for Today."

During the summer Professor Hicks spent three weeks in Bible conferences in the Lake Charles District, Louisiana, one week at Mount Sequoyah, and three weeks in the Fayetteville and Fort Smith Districts, Arkansas.

Professor Davis taught in the Arkansas Pastors' School in June. Later in the summer he conducted Bible conferences at Cedar Bayou and Gilmer, Texas, and at Mount Sequoyah, Harrison, and Heber Springs in the North Arkansas Conference. During the first week of September he was platform speaker at the Texas Conference School of Missions held at Country Campus, Texas.

Professor Carlyon has been busy at the following tasks this summer: bringing a daily sermonette over WFAA, Dallas; preaching at Central Congregational Church and St. Andrew's Presbyterian Church, Dallas; conducting Bible conferences in eight churches in Louisiana; teaching in the Louisiana Pastors' School at Baton Rouge; writing a manuscript for the fall issue (1948) of *Christian Action;* teaching in West Oklahoma Conference Leadership School. In August a vacation was spent on a ranch near Pueblo, Colorado.

In April Professor Gealy took the twenty men of the Seminary Singers on a pleasant and rewarding concert tour through Arkansas, Tennessee, and Missouri, singing in Methodist churches and colleges en route. During the summer he taught the course, "China in the Asia of Today," in the Schools of Missions in Kerrville and Country Campus. After teaching a course in the training school at Marshall in the early fall, he delivered a series of three lectures on China at the city-wide School of Missions in Shreveport. Most of the summer has been spent writing on a commentary on the Pastoral Epistles for "The Interpreter's Bible," an extensive project sponsored by Abingdon-Cokesbury.

During the late spring and summer Pro-

fessor Martin attended the following meetings: the General Conference in Boston, April 28-May 8; the South Central Jurisdictional Conference in El Paso, June 23-27; the annual meeting of the South Central Jurisdictional Conference Board of Missions and Church Extension, Mount Sequoyah, July 12-15, at which he was reelected chairman of the committee for the ensuing quadrennium. In late August he was platform speaker at a Church School Convention in Sacramento, New Mexico. Though he is in constant demand for conferences with prospective students who desire pastoral changes and for field trips to pastoral charges held by students, he finds time to write the regular material for teachers' quarterly, "Bible Lessons for Adults."

After visiting Belleville, Illinois, and Winchester, Indiana, Professor Marlatt spent the remainder of the summer in the New England states. He was for several weeks in Boston, where for many years he was connected with Boston University School of Theology, first as professor and then as dean; the greater part of his vacation was spent at Moosehead Lake, Squaw Mountain Inn, Greenville, Maine.

In the Spring Quarter, during which he was out of residence, Professor Marsh did research work on the life of Bishop Quayle in Oklahoma City, St. Louis, Chicago, St. Paul, and New York City. Articles by Professor Marsh concerning Bishop Quayle have appeared in recent issues of Zion's Herald, the Pastor, and Home Quarterly. While in New York Professor Marsh attended the Eastern Speech Association. In June he taught in the Arkansas Pastors' School.

Professor Hill, who has general supervision of the Latin-American work on the campus, has been quite busy during the summer. In early July he attended the Rio Grande Conference, of which he is a member, and in August taught a course at the Pastors' School of this conference at Kerrville. Later, both as a delegate from his conference and as a representative of the university, he attended the Diamond Jubilee of Mexican Methodism in the City of Mexico. Recently the university has commissioned him to help inaugurate a School of Religion and Theology at Texas College (a C M E School at Tyler, Texas), a project in which Perkins School of Theology is cooperating.

Mrs. C. W. Kent of Waxahachie, a recognized authority on children's work, is again with us for the Fall Quarter. She is offering a course in Religious Education designed originally for students working for the Bachelor of Religious Education degree, but which is now elected by a growing number of B. D. men.

Miss Nell Anders, Registrar, Mrs. John Warnick, Librarian, and Mrs. E. Vance Nichols, Secretary to the Dean, without whose partly hidden but very significant work the total program of the seminary would go lame, have, except for short vacations, been on the job all summer. Miss Anders visited in Galveston, Mrs. Warnick in Abilene, and Mrs. Nichols in California.

Orientation Program

A two weeks' Orientation Program was inaugurated at Perkins School of Theology this fall. The program included an adaptability test, speech test, library and museum tours, student-faculty picnic, faculty-student reception, and special chapel talks designed to help new students to orient themselves into the field of theological education, and to understand the relationship of theological education to the broader field of the ministry.

Athletic Program

Perkins Theologs carried on an active intra-mural athletic program during the 1947-48 school year. They won the independent intra-mural volleyball championship of S.M.U. and the basketball championship of the Dallas Church Athletic Association League.

ALUMNI NEWS

JAMES T. CAROLYN, *Alumni Editor*

CLASS OF 1922

Ira A. Brumley, Executive Secretary of the Board of Education of the North Arkansas Conference, delegate to the 1948 Jurisdictional Conference of the South Central Jurisdiction has been made a member of the General Board of Education, representing his Jurisdiction.

1924

Kenneth Pope, of First Church, Austin, Texas, may be heard over station KTBC each Sunday morning from 11:30 to 12 o'clock.

Paul W. Quillian, of First Church, Houston, will represent his Jurisdiction on the General Board of Education for the next four years. He continues to hold the palm as pastor of the largest church in Methodism. He preached over The Southern Religious Network for the Methodist Hour on May 9th.

1925

J. Henry Bowden is in his first year as Superintendent of The Shreveport District in the Louisiana Conference. He is the Dean of the Pastors' School for the Conference. He represented the Arkansas-Louisiana Area of the Church in the recent session of interdenominational religious leaders at Atlanta, Georgia.

A. W. Martin, professor in Perkins School of Theology, represents his Jurisdiction on the General Board of Missions. He was a delegate both to the Jurisdictional and the General Conferences of 1948.

C. A. Ridge has led his church at Ada, Oklahoma, in the successful campaign to raise $150,000 for the building of a new Church Sanctuary, to be started in the fall of 1948. His congregation presented him with a ticket and expense account for a trip to the first session of the World Council of Churches at Amsterdam on August 22, 1948.

1928

Fred R. Harrison, Superintendent of the Camden District of The Little Rock Conference, was a delegate to both the Jurisdictional and the General Conferences.

1930

Robert B. Moore, Superintendent of the Arkadelphia District of the Little Rock Conference, took time out of a busy year to serve as delegate to the Jurisdictional Conference at El Paso.

1931

Alfred H. Freeman, pastor of First Church, Corpus Christi, went by plane to New York and caught the Queen Elizabeth for Europe. He was one of the twelve official visitors from Methodism at the Amsterdam Conference August-September 1948.

1932

Carl F. Lueg has been transferred from Homer, Louisiana, to the Carrolton Avenue Church in New Orleans, following Dr. Elmer T. Gunn's retirement for reasons of ill health.

1934

J. S. Upton writes of the effort being made at Hendrix College to assist in the training of the Supply Preachers of Methodism. He is professor of Religion at Conway. He reports that the two Arkansas conferences used 138 Supply Preachers last year, but there were still 12 charges without any pastors.

Lance T. Webb was honored at Commencement with the degree of Doctor of Divinity, from McMurry College, in Abilene, Texas. He attended the Amsterdam Conference and wrote the reports of the World Council sessions for the Dallas News.

1936

Bentley Sloane is the new Executive Secretary of Education for the Louisiana Conference. His address is Post Office Box 4156, Shreveport, La. His office is at Centenary College, Shreveport.

1939

Earl Walker and family are happily settled in the District Parsonage at Durant, Okla-

homa, and assure their friends of fine fishing in Lake Texhoma; Earl was the genial host to the East Oklahoma Conference at McAlester in 1948, where he had a delightful pastorate for the past four years.

Fred W. Schwendiman has solved the Sunday evening church problem at England, Arkansas. He follows much the same program as that which has come into vogue among the Baptist churches of the Southwest, bringing the whole family to Church and providing for recreational, study and worship interests of his people.

1940

Richard T. Perry of Carlisle, Arkansas, is the new correspondent for the Little Rock Conference. On Palm Sunday the Perrys were happy to have their baby baptized (Emma Frances) by their District Superintendent, Dr. E. Clifton Rule.

Mark Vaught at Mena, Arkansas, has shown real genius in the building program, doing much of the planning and making the architectural scheme for the new building.

1941

J. Ralph Clayton has led his people in a building program which includes a new parsonage for the family, along with the new church structure, at Lake Village, Arkansas.

Gordon Patterson and wife have been bereaved in the death of 10 year old Kenneth, who had a chronic heart ailment. They are living at Sand Springs, Oklahoma.

Ewing Wayland, Associate Editor of *The Arkansas Methodist,* deserves hearty commendation for the splendid article about S.M.U. which appeared in the February 26th edition of the paper.

1943

Fred Marsh has the distinction of being a genuine Sky Pilot. When he wants a good heavenly look at his parish in Houston he climbs into the cockpit of an airplane and gets recreation by battling the winds over the city. He has his license to fly from his experience in World War II. He is pastor of the Bellaire Church.

Irving Smith sends a mimeographed letter to such of his friends as are interested in the progress of Methodism in Cuba. In his March letter he comments on the gifts and remembrances of last Christmas, saying this good word, "The Christmas spirit is a good spirit and it reaches around a cracking earth." His address is 24 Buenavista Y Primelles, Marianao, Cuba.

1945

The Christian Evangel, published in Malakoff, Texas, brings an enthusiastic report of the ministry of *Emmitt Barrow* at Elkhart, Texas. In the recent revival meeting there were 26 new members added; 37 of his people signed tithing cards.

The same newspaper reports a fine increase of attendance at the Methodist Church in Sweeny, Texas, where *James Heflin* is pastor. The evening crowd has jumped fifty per cent during the year.

William Wood and wife from Lost Creek, West Virginia, visited the campus in the late spring and report a happy pastorate. En route to Dallas they visited Glen Matthews (1945), George Sparling (1944), and Addison Cutter (1945). They found happy families and successful church work in progress.

1946

Russell Heaner is serving as Associate Pastor in Travis Park Church, San Antonio.

1947

William DeLaughder served as instructor in handcraft at the Intermediate Christian Adventure Camp of his conference. He is pastor at Elk City, Oklahoma.

Glendell Jones is the Executive Secretary for the Commission on Town and Country Work of the North Texas Conference. He reports that thirty Methodist representatives attended the third annual Rural Church Conference, held at Texas A & M College in June. Seven denominations participated.

1948

Charles Baughman, after receiving his Bachelor of Divinity and his Master of Arts degrees in May was awarded a Fellowship in Old Testament at the Hebrew University, Cincinnati, Ohio.

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE AMERICAN CHURCHES

By William Warren Sweet. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1948. 153 pp. $1.50.

The understanding of the Church and the Christian religion common to people in the United States is quite different from that held in other parts of the world. Dr. Sweet endeavored to explain something of that difference of view in The Beckley Lectures delivered before the British Methodist Conference in England. Attention here is called to three phases of this distinctive American conception in religion.

The first is that of freedom of worship. It is true, of course, that Churches in other nations enjoy something of freedom; but generally speaking their freedom is one of "privilege," granted by the Government, rather than a "right," inherent in the basic law of the land. This freedom of worship in America, writes Dr. Sweet, "is rooted in the concepts of left-wing Protestantism, which, outlawed everywhere in the Old World, found in eighteenth century colonial America a soil suited to its development."

A second characteristic experience of American Christianity is the existence, side by side, of literally hundreds of independent Churches. Seventeenth and eighteenth century Christians in Europe—Baptists, Congregationalists, Roman Catholics, Lutherans, Presbyterians, etc.—finding themselves unhappily hedged about in their religious activities, moved out to the New World. Then having enjoyed the greater, though still somewhat limited freedom of the Colonies, after the American Revolution and the adoption of the Constitutional guarantee of liberty in speech and worship, these ambitious people moved on into the great West. There Democracy has witnessed its greatest development. Every man who really wanted a farm could get it; every child who desired an education found opportunity at hand; there first grew up universal manhood suffrage, later to be extended to women as well as men; there were established the earliest state-supported public schools and colleges; there first came into workable realization the equality and the high value of the individual. Nowhere else in the world has Arminianism so completely supplanted strict Calvinism as in the Mississippi valley!

In comparison with the older denominations Methodists are often spoken of as "activists"; and when representatives of American religious bodies confer with their brethren of the European Churches today, the same term is applied to them generally.

We in America are not perfect, but we *are* different from the people of the Old World. For some of our attitudes and actions we need to repent, deeply; but there are here some achievements of which we ought to be proud.

For example, the neo-orthodox conception of the relation of God and man, sweeping the whole country during the past thirty years, is completely out of harmony with our basic American *experiences*. The actual *achievement* of our fathers in maintaining a political government for one hundred and fifty years in which there is freedom of worship for all men; in establishing a system of public school and college education, free to every child who desires to attend; the actual living together in peace for this period of literally dozens and dozens of different religious groups—these *experiences* in the United States have convinced us that God is not primarily *sovereign*, but father; that, as John Wesley taught, man need not remain a *servant*, but through faith and work may became a *son* of God. This volume of Dr. Sweet helps one to appreciate these distinctive ideals of our nation and our Churches and will strengthen all who read it in the supreme effort of our day to make these values available for all the peoples and nations of the world.

ROBERT W. GOODLOE.

APOLOGIA PRO VITA SUA, *by John Henry Cardinal Newman. New edition, edited with a preface and introduction by Charles Frederick Harrold. New York: Logmans, Green & Co., 1947. $3.50.*

THE IDEA OF A UNIVERSITY, *by John Henry Cardinal Newman. The same, 1947. $3.50*

The fire which swept Paternoster Row in the bombings of 1940-41 destroyed the entire stock of the works of Cardinal Newman. These two volumes are a part of a new edition which will eventually number about twenty volumes. They are printed in good type and are small enough to be easily handled.

It is too late to comment at any length on the importance of these two works to all who would understand nineteenth-century England or to those who would know one of the most interesting characters of any Christian century. Professor Harrold's introductions are well written and occasionally illumine Newman's works with unusual insight. Of the *Apologia,* the editor says: "The reader is left with the conviction that though he may never know *why* Newman did this or that, there can be no doubt that a man like Newman would have acted precisely as he did." The introductions are sympathetic without being partisan.

UMPHREY LEE.

THE PROTESTANT ERA

By Paul Tillich. Chicago: The University of Chicago Press, 1948. xxxl+323 pp. $4.00.

Here are eighteen papers or addresses, previously presented as articles in German and American publications (except chapter two which appears here for the first time). They represent twenty years of careful thinking and writing by one of our leading theologians, transferred from Germany to the United States.

In addition there is an unusually interesting and illuminating introductory chapter, in which Tillich lets his readers watch the development of his mind, as he lived and lives in the midst of critical years. This chapter is worth the price of the book. There is also a helpful concluding chapter by the translator, Dr. James Luther Adams.

Two things will strike the casual reader. Dr. Tillich makes clear distinction between *The Protestant Era* and "The Protestant principle." The former is a historic event, the latter is a history-determining value. We may end the former, but the latter must continue to carry all Protestants back to the original springs of religion in Jesus Christ. In the second place, the writer is primarily concerned with history and its meaning. Most significant are the "theonomous periods" of culture, when "the ultimate meaning of existence shines through all finite forms of thought and action."

Dr. Tillich prefers to be called a mediating theologian, taking his place between the dialectical theology of Europe and the liberal or humanist position of many Americans. His thinking sometimes goes deep, as when he summons all Protestantism from its stress on faith to a proper putting of love at the center of religion. Both Paul and Jesus did that, and Martin Luther never intended to substitute faith for love.

JAMES T. CARLYON.

THE CREATOR AND THE ADVERSARY

By Edwin Lewis. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1948. 279 pp. $3.00.

Edwin Lewis has written clearly and comprehensively, beyond the expectation which the title of the book awakens in the reader. It is really his system of theology, with the problem of good and evil as the recurring matter of consideration.

Paying high tribute to Revelation and honoring the Scriptures throughout, the author gives large place to reason. Lewis has again become the philosophical theologian. Faith is still basic to religion, but also, "Reason is a faculty of intelligence . . . The very procedure followed in this book would seem to me to indicate a regard for rational considerations, and itself to constitute an appeal to the reader's intelligence." Poetry and philosophy bulk large in the book and greatly enrich the whole, though frequent reference to great theologians keeps the whole a genuine work of theology. The Bible lover will rejoice in the end to discover that both the philosophical and the theological endeavors find their illustration in The Fourth Gospel.

The heart of the treatise would seem to appear in chapters nine and ten in which Dr. Lewis sets forth his distinctive contribution to the problem of good and evil. Beyond man's free will one must recognize "something more to overcome . . . a dark, insensate, irrational power, the enemy of the good, the Advers-

ary." In these clear words Dr. Lewis definitely sets himself on the side of the pluralists in philosophy. "The ground of evil . . . is outside both the nature of God and the will of God." In addition both to God and the Adversary, there is also a third eternal reality, which is to be known as the "residual constant."

The doctrine of this third eternal existent reminds one of the simple fluidity of Professor Whitehead, who also had come to believe in three Eternals, without which man would have no definite experience. For Dr. Lewis this third Eternal "provides the 'substance' of whatever is created but it never increases or diminishes in its total quantity . . . It is a constant just because it is eternal and uncreated." It is within this third existent that the Creator and the Adversary are ever in deadly conflict. The struggle goes on everywhere, but comes to high tension in mankind, reaching its full strength in Jesus Christ, the Son of God. The Adversary triumphs at Calvary, when destruction takes the form of death, its worst expression in man; but the Creator wins the final victory in the Resurrection of Christ. The immortality of Jesus Christ opens the gates of Eternal Life to his followers, where they will be forever beyond the power of the Adversary.

This demonic Power is best represented by the completely bad man, if one can imagine a human being absolutely devoid of good, who would be "discreative corruptibility-become absolute." Hesitating to refer to the Adversary as a Person, Dr. Lewis still prefers the common language of traditional Christianity. " 'The Devil' and 'hell' may be just as appropriate descriptions of one aspect of existence as 'God' and 'heaven' may be of another." One is not surprised to discover that "Godhead" is used for the divine Reality, who is a Person in the sense of being a social Fellowship within Himself. The Trinity is a mutuality, with "necessary self-differentiation" so that there really are three divine eternal and primal existents within the Godhead. There is an "intrinsic diversity of his eternal and necessary nature."

James T. Carlyon.

Church, Law and Society

By Gustaf Aulén, New York: Charles Scribner's Sons, 1948. 114 pp. $2.00.

Bishop Aulén offers a good antidote to much of our superficial Protestant thinking in the States. First, we must recognize the centrality of the Church. "Christ and the Church belong together . . . To be a Christian is, according to the New Testament, to be a member of the Church, to have a share in the new koinonia." Second, Law and Gospel must continue together. While Love is greater than Justice, it must never be made a substitute for it.

James T. Carlyon.

Prayer

By Charles Gore. New York: Harper and Brothers, 1947. 124 pp. $1.25.

Some books seem to grow richer with the years; it is quite proper that such a fine little book of devotion as Bishop Gore wrote in 1898 should again be made available for use in England and America. In size it is a tiny volume which will easily fall into a man's coat pocket, or My Lady's handbag. In character it is a significant treatment of the Lord's Prayer.

James T. Carlyon.

Witness to the Truth

By Edith Hamilton. New York: W. W. Norton & Company, 1948. 230 pp. $3.00.

A very readable and suggestive interpretation of Jesus Christ for those who want clarity and appreciation, without any of the impediments of scholarly studies. Miss Hamilton has set herself to the task of making Jesus a real person, seen through his Gospel interpreters. The other aid for the understanding of Jesus is the Greek philosopher Socrates, who, though living several centuries earlier, "loved the truth and so he made it live. He brought it down into the homes and hearts of men, because he showed it to them in himself."

James T. Carlyon.

Sermon Stories of Faith and Hope

By William L. Stidger. New York, Nashville and Dallas: Abingdon-Cokesbury, 1948. 154 pp. $1.50.

The well known professor of Homiletics at Boston University has gathered some ninety-five anecdotes and illustrations for the use of preachers and other speakers who would like present-day picture windows for sermons and addresses. They are told simply and interestingly.

James T. Carlyon.

Alternative to Futility

By Elton Trueblood. New York and London: Harper and Brothers, 1948. 124 pp. $1.00.

The Professor of Philosophy at Earlham College again has put us deeply in debt to his alert mind and his rich spirit. This is a book for which a preacher ought to go without a meal that he may own it; it is a good food for the soul.

Dr. Trueblood is hopeful of a new world, if individuals can find a saving faith and if they can be bound together in redemptive societies, such as the Christian Church was intended to be.

James T. Carlyon.

Youth After Conflict

By Goodwin Watson. New York: Association Press, 1947. xv + 300 pp. $4.00.

Everything written by this independent and free spirit is worthy of consideration by careful students of the age.

Dr. Watson reaches the conclusion that our youth have been little affected by colossal global conflicts; they are still pretty much what the community makes them. The moral and spiritual atmosphere in which girls and boys grow up is of primary importance; we can make the youth of tomorrow according to the quality of the life they share with us. Here is a carefully documented study which deserves careful reading by individuals and by groups who would take seriously this matter of the cultivation of human life.

James T. Carlyon.

Great Shorter Works of Pascal

By Emile Caillet and John C. Blankenagle. Philadelphia: The Westminster Press, 1948. 231 pp. $4.50.

Two estimable scholars and a forward looking publishing house have given us a significant contribution to cultural and religious literature. Pascal was an adornment to the race. Dying at the age of thirty-nine years, he has left us greatly in his debt. Scientist and mathematician, he left us the calculating machine, the barometer, the omnibus, and the hydraulic press. A faithful layman of the Church, he was yet independent enough to oppose the power of the Jesuits when he believed them in error, and he did not hesitate to bewail the ecclesiasticism which threatened religion. His was a deep mystical experience of the presence and the power of God. These less known works, especially the letters, will make Pascal better known and ought to increase his value to all true Christians. He combines in a fine way the right to a man's own experience and our common dependence upon the Fellowship in which our religious life is nurtured. He cherished the private and flaming presence of God, but he also found the chief revelation of the Divine in the Bread of the Sacrament. "All things hide some mystery; all things are veils which hide God. Christians should recognize him in everything."

James T. Carlyon.

Major Trends in Jewish Mysticism

By Gershom G. Scholem. New York: Schocken Books, 1941, 1946. 454 pp. $5.50.

A scholarly and comprehensive survey of Jewish mysticism from the first century B. C. up to the present.

Professor Scholem finds the mystic a faithful member of his faith, accepting the historic revelation but conceiving "the source of religious knowledge and experience which bursts from his own heart as being of equal importance for the conception of religious truth."

The unique elements in Jewish mysticism are represented in the attitude of the Jew toward the Torah and toward the sacred language in which it is given. To the Hasid of today as well as to the most ancient Alexandrians, "the Torah is to them a living organism animated by a secret life which streams and pulsates below the crust of its literal meaning." To the student of Christian mysticism it will seem unusually strange to learn that mysticism "is a masculine doctrine, made for men and by men. The long history of Jewish mysticism shows no trace of feminine influence. There have been no women Kabbalists."

James T. Carlyon.

Paul's Epistle to the Romans

By E. F. Scott. New York: Charles Scribner's Sons, 1947. $2.00.

In this short exposition of Paul's epistle to the Romans, Professor Scott has done something for a rather difficult letter that ought to be done for every book of the Bible which lends itself to such a presentation: he has

taken an ancient writing, whose significance has for the most part been hidden from the average man or considered relevant only for the age in which it was written, and recovered its contemporaneity. The essential message of Romans is set forth so plainly and so interestingly that even those who lay no claim to scholarship and who would be embarrassed by technical details read with perfect understanding and find their spiritual appetite sharpened.

The book has only four chapters. The first, which deals with the origin and purpose of the epistle, gives that background material which is necessary for the understanding of the message. The commentary, which deals with sections rather than with separate verses, is presented in chapter two. In the third chapter Professor Scott considers the central teachings of the epistle; here the serious student will find many suggestions for sermons. In chapter four it is shown quite clearly that our age has a remarkable similarity to that in which Romans was written, and that therefore its message has a peculiar pertinency for our day.

This is a meaty little book, and the minister who is on the alert not only for preaching material but also for helpful literature which can be recommended to laymen will certainly not overlook it.

WESLEY C. DAVIS.

ON THE MEANING OF CHRIST

By John Knox. New York: Charles Scribner's Sons, 1947. 117 pp. $2.50.

With this book, which contains the William Belden Noble Lectures at Harvard for 1947, Professor Knox completes a trilogy dealing with the significance of Christ, and more particularly—especially in this volume—with the bearing of Christology on an ecumenical faith.

The author begins by showing that "the whole essential meaning of Christianity is not less nor more than the meaning of Christ," and that the Christian community owes not only its origin, but also its distinctiveness and its unity to the historical revelation which God made in Christ. This historical revelation or reality may be depicted in three ways: (1) "as the event or the closely knit series of events in and through which God made Himself known; (2) as the person who was the center of that event or complex of events; and (3) as the community which both came into existence with the event and provided the locus of it." In the New Testament Christ appears under all these aspects and there is a sense in which the three are one; but for purposes of theological definition the first category has a certain primacy. When this historical revelation or reality is defined in terms of "event" or of "a cluster of events" it is needful to ask what is contained in it. To this question Professor Knox replies: "I should say that this central event must be thought of as including, whatever words may be used in designating them, the personality, life and teaching of Jesus, the response of loyalty he awakened, his death, his resurrection, the coming of the Spirit, the faith with which the Spirit was received, the creation of the community." While other elements might be added, this is the irreducible minimum. It is the author's emphasis that these elements belong and must be taken together, and that no one of them, taken alone, has any real significance.

In succeeding chapters Professor Knox shows that failure to conceive this great central reality in terms of "event" is and has always been the main source of Christian controversy. So long as the historic revelation is taken as a static thing residing in a person, rather than as a dynamic thing taking place in an event, there must always be sharp difference of interpretation. On the other hand the interpretation of the revelation as an event saves one from skepticism concerning the gospel story, and gives him a more satisfying view of the miracles.

In chapter seven Professor Knox distinguishes between the "event" as defined and the "story" that grew up around it. The story has value and is true to the extent and in the sense that it contains and expresses truth; but even so it must not be identified with the historical event itself. In the concluding chapter it is shown that the church is the culmination and the continuation of the event, and that it is only through the church that one can have contact with the event.

As in all his books Professor Knox expresses himself with clarity and persuasion. This is an excellent book and no minister should fail to get and digest it.

WESLEY C. DAVIS.

The Jew of Tarsus: An Unorthodox Portrait of Paul

By Hugh J. Schonfield. New York and Dallas: Macmillan Company, 1948. 255 pp. $2.50.

The author is convinced that Paul has never been faithfully portrayed, that the Jewish side of Paul has been neglected, that "considerations of a creedal nature have allowed him to be thought of less as a human being than a theological system." These deficiencies Schonfield proposes to remedy. He feels prepared for this task, since he considers himself much the same kind of Jew as Paul: "I am a Jew . . . entitled to be called a Nazarene, since Jesus is for me the Messiah. But I am not a Christian, if that name is to be applied only to those who have subscribed to the dogmas of the church in their full orthodox form." Throughout the book, he avoids certain familiar terms which, he feels, have become loaded with false connotations; for such terms as Christ, Christian, Apostle, and Church, he substitutes Messiah, Nazarene, Envoy, Community or Assembly.

The unorthodoxy of Schonfield's portrayal may be seen in the following contentions: that the *Acts of Paul and Thekla* give us an authentic picture of the outward Paul ("slightly bow-legged, sallow features, beaky nose, and with dark smouldering eyes staring out from beneath heavy brows"); that Paul's student days in Jerusalem were keenly disappointing, and that he found relief from the tightening shackles of formalism only in the mystical and esoteric aspects of Pharisaic Judaism; that the Nazarenes were related, if not in all respects actually allied, with the Messianic resistance movement; and that the primitive Christian church and the sainted Apostles participated in a campaign which partook of the nature of revivalism, class war, and political revolt; that Paul was at one time convinced that he himself was the Messiah, and that this conviction rendered him so fanatical that he was temporarily insane; that following his conversion and two-weeks' visit to Jerusalem, Paul was in Tarsus only two or three years before taking up his work with Barnabas at Antioch; that the author of the "we passages" was a Jew instead of a Gentile.

Despite his unorthodoxy, Schonfield has a deep appreciation of Paul and his work. He writes movingly of the joy Paul experienced in a wonderful discovery, i.e., the discovery of the factor of grace, which was to become the foundation of his gospel.

Wesley C. Davis.

Giant Against the Sky

By Alfred M. Pierce. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1948. 270 pp. $3.00.

Men are fortunate who have good biographers. They can enthrone them in the appreciation of those who knew little about them and make them more significant to their closest friends. Bishop Warren A. Candler has been given a tremendous lift in Dr. Pierce's *Giant Against the Sky*. On reading the title you may feel that you have before you a glorified treatment. However, you will not close the first chapter without being convinced that weaknesses, prejudices, and the provincialisms of the friend beloved are frankly and critically recognized.

The volume is well written. The average reader will be fascinated by the story of one who was well born, richly endowed in the range and quality of his mind, shackled by the outlook of the thought patterns about him, and laboring under the impulsion of a great sense of mission. Close on the heels of the Civil War, a real "giant" traveled a hard road in the Southland giving to the Church and society an example of heroic, conscientious, and constructive living. You will be impressed with the versatility and aggressiveness of a conservative who served most effectively as a preacher, editor, university president, or as a bishop.

There is such a completeness about the volume that you wonder if there will be any need of another effort to set forth the life of this great Christian leader. The "giant" commands your respect and honor notwithstanding his weaknesses. You would not have him otherwise. He wrestled with flesh and blood as well as against worldliness, entrenched evil, spiritual blindness, and ignorance. The volume abounds in the rare humor and sarcasm such as made Bishop Candler a man not to be anticipated but always refreshing, a titanic personality to be reckoned with in any group or conference of which he was a part.

Eugene B. Hawk.

God Confronts Man in History

By Henry Sloane Coffin. New York: Charles Scribner's Sons, 1947. 154 pp. $2.50.

It is not easy to make a clear and worthy statement of the Christian faith to people whose religious tradition and background are quite different from those of our Western world. However, this is what the author sought to do as the Joseph Cook lecturer with engagements in the Philippines, Siam, China, India, and Africa. The title of the book is aptly chosen. The reader will have a greater appreciation of God's role in the affairs of the world. He is not so much determining history as shaping it. Man must be free if he is to have a significant place. At the same time, a loving God intent on man's redemption must often take the initiative if spiritual values are to be achieved.

The Hebrew prophets saw events under the direction of God. His will was expressed through nations as well as individuals. God's greatest disclosure of Himself is in Jesus Christ, but the author finds Him still at work through the church and in modern history. Through wars and suffering God may be seen in judgment calling mankind to righteousness, justice, and peace.

Regardless of national, racial, or social divisions, the decisive factor of history is spiritual. The goal of history is beyond history to God's perfected Kingdom. The Gospel declares the purposes of God to "gather together in one all things in Christ both which are in heaven and which are on the earth." Jesus Christ stands as the bond between the unseen spiritual world where God's will is done and this tragic world where his will is thwarted by man's evil and stupidity.

Eugene B. Hawk.

The Missionary

By Cornelia Spencer. New York: The John Day Company, 1947. 276 pp.

In becoming a missionary among the Chinese, Daniel Eaton had attained the goal to which he had aspired since early boyhood. He remembered well the birth of that purpose in his heart: A young missionary on furlough was speaking, and though the boy did not remember much of what the missionary said, he had retained ever fresh in his mind the impressions he received from the speaker: intense love, profound sympathy and respect for the Chinese people, and the desire to be of help to them. Yet, now, after ten years of devoted service at a mission station deep in the interior of China, Daniel Eaton was not at peace with himself. He knew that he never could really belong to the group of missionaries with whom he lived and worked; he had no interest in the theological tenets which to them meant everything; and since he did not and could not proclaim the Gospel of Salvation in the terms and on the conditions they held to be essential, he seemed to them a man without a message.

He knew, however, that although he might not have a message, he did have a ministry, and to it he devoted time and energy all the more earnestly. His assignment was to visit the outlying stations, schools and clinics, to keep check on their needs and activities and to give such help and encouragement as he could. These trips through the countryside were his greatest joy, because he made friends wherever he went, among all types and classes of people, and they welcomed him and confided in him and loved him, and he loved them. These journeys were always too quickly finished, and the days he was obliged to spend at the home base dragged by tediously. This worried him, for there was Anne, his crystal-perfect wife, whom he loved devotedly as a matter of obligation and loyalty. Why could he find no pleasure in her company? Anne was matter-of-fact, deeply religious, rigidly conscientious; her faith in God and in the Bible and in the doctrines she had been taught never faltered; her mind and soul were snow-white, and she was truly a great woman in many ways—but there was so much lacking; what was it? There was no time or place in her busy life for non-essentials. An angel, reflected Daniel, is dull company for a human being.

Many readers, no doubt, will feel that the book glorifies liberalism and is too much in sympathy with Chinese Communism. But the story "has everything"! The surging ebb and flow of battling armies and bandit raids; sleepless nights and days in emergency wards overflowing with the wounded; light humor and heart-wringing pathos; a love triangle that develops inevitably when Amy comes: Amy, who has all the personal charm and human qualities that Anne lacks. But all is restrained and balanced; the elements of real tragedy are admirably handled. The emotional conflict is real and intense, but is not

over-dramatized, and human love, though passionate, is untarnished. The sublimation of that love into high and noble service is in keeping with the character of Daniel, the self-disciplined Christian gentleman, and of Amy, the fine, clean-minded woman. All honor to a novel in which all the characters, with their modica of petty faults, are upright, sincere, decent human beings! All honor to the author who makes them live and breathe!

BEN O. HILL.

THE COLLEGE SEEKS RELIGION

By Merrimon Cuninggim. New Haven: Yale University Press, 1947.

The author of "The College Seeks Religion" has made an extensive and careful study of the relevant facts and is convinced that the colleges are more interested in religion now than at any time since perhaps the very earliest period of higher education in this country.

The area of investigation was limited largely to the period since 1900. It was also limited to four year colleges, exclusive of Teacher's colleges, Catholic colleges, and Negro colleges. It includes church-related, independent, and tax-supported colleges.

Mr. Cuninggim holds that the colleges became strongly "secularized" in the late nineteenth century. This process reached its peak about the time of World War I. Slowly, but with gathering momentum, concern for religion has returned to the campus. The provisions for religious development now being made or contemplated give considerable hope for the achievement of a vital religious foundation for higher education. No Utopia is in sight, simply encouraging growths and promising signs.

Since our author limits himself to official ideas and actions on the part of the colleges, there is more interest and responsibility now taken by church-related colleges than the other types. However, there are definite steps taken in the teaching of religion and the promotion of a religious atmosphere in independent and state schools. The doctrine of separation of church and state, often used as an excuse to ignore religion, is being re-interpreted. Tax-supported schools are able to do much more to promote religion of non-sectarian variety than was formerly supposed.

Mr. Cuninggim analyzes the main types of educational philosophy and shows how those who hold each might react toward religion. Then, he discusses various methods used to promote religion, such as chapel, classroom instruction, official leadership, and others. A detailed picture is given of the programs of several notable schools. The entire movement is evaluated. The work of unofficial groups is recognized with full appreciation, but they are not the subject of this book.

Final suggestions for an adequate program for religion in the colleges concludes the main chapters. In specific matters, programs will vary greatly. All, however, should be based on a keen interest in, and a liberal conception of, religion; and, secondly, a recognition of the essentially religious nature of education.

The reviewer is substantially in agreement with the main ideas of this book and considers them of vast import. Disagreement is largely in the way certain points are emphasized. Perhaps the matter of secularization is overdone—the "evil life" of the college makes its "gradual awakening" conversion all the more glorious. Furthermore, the doctrine of separation of church and state is always represented as a retarding factor, a "bogey." Although in need of re-interpretation, this doctrine still remains a bulwark against many possible evils, and the problems raised cannot be easily brushed aside.

It might also be said that a disproportionately small amount of space is given to the matter of classroom instruction. No amount of "atmosphere" on a college campus can substitute for depth of understanding. The nonsectarian religion of universal Christian values advocated by Mr. Cuninggim is not to be derived from any atmosphere I have breathed, on or off a college campus.

W. WARD REDUS.

CHRISTIAN EDUCATION

By Spencer Leeson. New York: Longmans, Green & Co., 1947. 258 pp.

These lectures, the 1944 Bampton Lectures delivered before the University of Oxford, were greatly altered and expanded long after they had been delivered "partly because the picture . . . in many respects changed" between 1944 and the date of publication, due to the enactment into law in 1944 of the Education Bill for England and Wales.

After examining various statements of the purpose of education the author concludes

that the only satisfying purpose reposes in "The Christian Faith."

Leeson reminds the reader that the word education derives from *educare,* meaning to feed; not from *educere* which means to lead out. He says: "Children must follow their own bent and discover things for themselves." Yet his view of human nature is confused. He holds that "some elements in us" are bad, some are mixed, some are divine; whereas, the present view generally accepted is that human tendencies are neither good nor bad, but may be developed in either direction. He uses the term *instinct,* but nowhere makes clear what he means by it.

He shows how deeply rooted is English education in the faith and practice of Christianity and how ". . . the State came in to supplement the work of the Churches, not to supersede it." Today private or voluntary schools, as well as public or county (provided) schools, primary, secondary and advanced schools are entitled to state aid to teach religion in the sense set forth in the 1944 Education Bill. Voluntary schools include controlled, special agreement schools and aided schools.

While the Elementary Education Act of 1870 left the teaching of religion at the discretion of school boards in all provided schools, it seems to have been assumed that Christian teaching would be given in all schools; that is, it was not assumed that the "State" in England was neutral and indifferent in this whole matter. Religion could be taught in all schools so long as it did not become denominational.

Leeson holds that the "Education Act of 1944 is the most comprehensive measure ever passed by Parliament on education."

> "The act provides that in the county and controlled schools, primary and secondary, and for certain descriptions of pupil in aided and special agreement schools, religious instruction shall be given in accordance with an agreed syllabus, and in county schools, broadly speaking, neither the instruction nor the collective act of worship shall be distinctive of any particular denomination. Local Education Authorities have power to constitute standing advisory councils on religious education 'to advise the Authority upon matters connected with the religious instruction to be given in accordance with an agreed syllabus and in particular as to methods of teaching, the choice of books and the provision of lectures for teachers.' "

Thus, all power is in the hands of adults: committees, teachers, parents. Paradoxically, children who are considered to be not old enough to think are considered to be old enough to be *told* by their elders what they should think. Is not too much reliance placed on what it is hoped an agreed syllabus can do?

A moot point, not accepted by certain Free Churches, is that the "denominational should be the indispensable basis of Christian Education." The Roman Catholic Church and many in the Church of England hold that Christian teaching must be denominational; that is, it must be given in denominational schools under their exclusive auspices, atmosphere and ways. Others may use the agreed syllabus but for Catholics and for many members of the Church of England it has no authority. In all matters, the Local Authority controls. Parents are free to decide what faith, if any, their children shall be taught.

Leeson makes much of the climate of public opinion. Good! A question, please! Do not social pressures prove most effective when molding something already present in experience of learners; re-enforcing and giving it characteristic direction, rather than when attempting to add something new? Family, school, neighborhood and state as well as Churches must work together. Even then, few, if any persons ever are fashioned entirely as the accepted social code dictates.

There is not enough attention given to helping each child to feel that he counts tremendously, that he is priceless, the most valuable asset in his society. Far too much emphasis is placed on a quantum of ideas to be foisted upon guileless, artless, trusting youth. Systems of values around them confessedly are too self-contradictory. Protests and frustrations seem inevitable. Their adult society is too suffused with a chronic sense of failure for youth to be won by words in an agreed syllabus. Yes, even words about faith! More of the obstacles to successful, victorious Christian living must be removed. Otherwise, the main highway to the goal of Christian faith remains blocked.

The chief value of this volume lies in its exhaustive information on practically every phase of the dual system in England since 1870.

James Seehorn Seneker.

Road to Reformation

By Heinrich Boehmer, translated from the German by John W. Doberstein and Theodore G. Tappert. Philadelphia: Muhlenberg Press, 1946. 449 pp. $4.00.

"Martin Luther to 1521" is the subtitle to this first English translation of the earlier work by Heinrich Boehmer: "Der junge Luther." The book is divided into two parts: The Reformer in the Making; and The Beginning of the Great Struggle.

Looked at from one standpoint the life of the Christian Church is one and continuous; seen from another view there are clearly recognizable from its very beginning different emphases upon reality. For a while one of these realities is more prominent, than another comes to notice. Martin Luther lived at a time when a "minority" view was gaining strength, and since his day that interpretation of religion has been known as Protestantism.

In a period like 1948—when there are "two worlds" in our social and political interest—a new study of these two elements in the life of the Church can be of great help. The Reformation was not simply a theological dispute; it was the struggle for the definition and experience of a particular conception of life. In that life were all the basic elements of race and nationalism and society. And in the measure in which Protestantism was allowed free development has come real democracy in State and Church and the manifold expressions of personality in both God and man. The Muhlenberg Press is making available to American readers most valuable materials in this contest between the "American" and the "Soviet" ways of life.

Robert W. Goodloe.

God and Men

By Herbert H. Farmer. New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1947. 199 pp. $2.00.

"God and Men" is based upon the Lyman Beecher Lectures, delivered at Yale University in 1947, the author being an English Presbyterian minister, now Professor of Systematic Theology in Westminster College, Cambridge.

The Yale Lectures on preaching are usually concerned with the preacher, or the methods of preaching. But Dr. Farmer was given permission to vary that custom, and so the book deals with Theology: the content of the Sermon! Speaking of himself the author gives good advice to all who would "rightly divide the Word of truth": "I find it increasingly hard to be interested in a theological discussion the bearing of which on the actual business of being a Christian in this tragic modern world . . . I am not able to discern. Thus the theme of the Lectures was chosen because it seemed to me to bear directly and vitally on the task of presenting the Christian message to our day and generation.

In expounding "the Christian message," Dr. Farmer employs the following topics: The Way of Knowledge; The World of Persons; Man the Sinner; God's Action in Christ; The Holiness of God; The Love of God; and Skepticism and Faith.

These are old themes but upon them the author throws the light of present day urgency. He faces squarely the crisis-theology view of God and Man and Sin and sets forth with clarity such ideas as "God's Action in Christ"—the Atonement—and, in the light of the infinite love and power of the Father, the possibility of God's finally achieving his purpose that "not one of these little ones should perish."

Robert W. Goodloe.

The Confessions of St. Augustine

By David Otis Fuller. Grand Rapids: Zondervan Publishing House, 1947. 137 pp. $1.50.

The author condenses into 137 pages the Confessions of Augustine, often spoken of as one of the three greatest masterpieces of devotional literature. In this briefer form the Confessions become more usable for the avrage reader; but like all abridged materials it lacks the richness of the complete text. "How a sinner became a saint" never fails to uplift those who read the account, and the volume is heartily recommended.

Robert W. Goodloe.

The Organization of the Methodist Church

By Nolan B. Harmon. New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1948. 281 pp. $2.75.

Dr. Harmon is interested in the continued usefulness of The Methodist Church, and to that end he endeavors to help the Methodists understand our present structure, and how it has come to be what it is.

There are five major divisions in the discussion: Episcopacy; The Conference System; The Jurisdictional Division; Methodist Law and the Judicial Council; and The Executive Agencies.

The author follows the theory that one need not "unchurch" other religious bodies in order to appreciate his own. Methodism represents one emphasis in spirit and organization, and stands side by side with the several other expressions of the Christian movement operative today. The work is a careful, accurate statement of this phase of Methodist history. Its study will stand to enlighten and inspire the members of any Church who read it.

ROBERT W. GOODLOE.

PRAYER AND THE COMMON LIFE

By Georgis Harkness. New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1948. 224 pp. $2.50.

This is one of the two Abingdon-Cokesbury books for 1948 each of which received a $7,500 award for books which will "accomplish the greatest good for the Christian faith and Christian living among all people." According to a recent poll of the Christian Advocate, the author is one of the ten most influential living Methodists.

The first response to the book is that here is a lot of plain common sense about prayer, and the further one reads the more he becomes convinced that the volume meets a real need in the field of prayer. It is divided into three main sections: the foundations, the methods, and the fruits of prayer. A few quotations will indicate the author's style:

"Prayer is *not* muscular exercise, and we are told on the highest authority that we shall not be heard for our much speaking . . . Prayer *is* an offering up of our desires unto God, for things agreeable to His will."

"God does not send manna from heaven for the mere wishing, not even when it is very fervent and pious wishing. If he did . . . prayer would become a form of magical connivance to get what we wanted out of God."

Don't fail to read the ten reasons why an anonymous writer stays away from the movies, including the fact that "I was made to go too often when I was young," and "The people who go do not live up to the fine things they see and hear in the movies."

There isn't a dull page in the book, and every minister will want it on his reading list.

THOMAS H. MARSH.

WHAT SHALL I PREACH?

By George B. Thomas. New York, Nashville and Dallas: Abingdon - Cokesbury Press, 1948. 239 pp. $2.50.

This is a book of selected texts and suggested titles for twenty-two hundred sermons. The titles and texts on the whole are stimulating and useful, but one may question the way some texts are used. Genesis 4:10, "The voice of thy brother's blood crieth unto me from the ground," is suggested as a text for a sermon on "The First Phonograph Record." It takes more imagination than most of us possess to make the text into a phonograph record.

There are over sixty pages in a subject matter index which suggest helpful Scriptural references on the particular topics listed.

THOMAS H. MARSH.

HOW TO MAKE BETTER SPEECHES

By William G. Hoffman. New York: Funk and Wagnalls Company, 1948. 266 pp. $3.00.

As a minister's speech is his main tool for the pulpit, it seems that in the interest of effective preaching he should study viewpoints on public speaking as they come out every few years.

This book by a profesor of English and Public Speaking in Boston University contains material on voice, radio, the use of humor, and story-telling in addition to material found in any standard speech text. The book is practical and sound in approach and is interestingly written.

THOMAS H. MARSH.

HOW TO STOP WORRYING AND START LIVING

By Dale Carnegie. New York: Simon and Schuster, 1948. 306 pp. $2.95.

All of us know that worry helps no one and makes a lot of people ill. This book promises help to worriers by discussing causes, prevention and cure.

The last part of the book gives recipes from over thirty prominent people telling how they conquered the habit of worrying.

THOMAS H. MARSH.

Miracles

By C. S. Lewis. New York, Nashville and Dallas: The Macmillan Company, 1947. 220 pp. $2.50.

Mr. Lewis has established an enviable reputation for himself in the field of religious literature, although professionally he lectures on English literature and in Oxford. Perhaps there is a connection. His clean terse style, epigrammatic, alive, even startling; his singular aptitude in illustration, carrying conviction beyond desert; and his radiant defense of almost the entire Christian tradition, have brought him a wide and appreciative following.

Any account of miracle which makes the least pretension to thoughtfulness is bound to be of interest. For our time miracle has become problem, not solution, and is something to be explained, not something to explain by. The historian and the philosopher, the scientist, social or natural, works largely if not exclusively with the idea of a completely interlocking "natural" system. God, if the idea has meaning for their purposes, is imminent in process. Outside interference is resented, primarily because it can neither be anticipated nor controlled. Yet the Biblical sources of the Christian faith, not to mention subsequent Christian history, take the fact of miracle for granted. Probably to the average layman, a non-miraculous faith is none at all, and even an informed and critical student like H. J. Cadbury can raise the question whether or not Christianity can survive a "miraclectomy."

As Mr. Lewis is fully aware, the problem of miracle is related to two disciplines: the philosophy of religion or more specifically the philosophy of Christianity, and historical methodology. One might, for instance, believe in miracles in general and in none in particular. And a good deal of recent discussion of the matter has taken the form of endeavoring to present a theoretical validation of the possibility of miracle, but at the same time refusing to affirm as fact any miracle as reported. This cannot be regarded as a very happy solution to the problem. But it does suggest that the philosopher of religion has had an easier time than the historian has. Dr. George Croft Cell used to say that since the historian can work only with analogy, the historian as such can neither affirm nor deny a miracle. The practical result of such a point of view is really disbelief. What one cannot affirm or deny scarcely enters significantly into life.

Lewis does not come to grips with the historical problem. "I am not a trained historian," he says, "and I shall not examine the historical evidence for the Christian miracles." This leaves him quite free to accept any miracle in any source, provided it can be validated by his theological criteria. "It is no use going to the texts until we have some idea about the possibility or probability of the miraculous." His conclusion is that miracles not only may happen, they must happen.

This review cannot be sufficiently prolonged to present the arguments of the book, or its classification of miracles. The method may be illustrated by quoting the passage interpreting the miracle at Cana. "This miracle proclaims that the God of all wine is present. The vine is one of the blessings sent by Jahweh: His is the reality behind the false god Bacchus. Every year, as part of the Natural order, God makes wine. He does so by creating a vegetable organism that can turn water, soil, and sunlight into a juice which will, under proper conditions, become wine. Thus, in a certain sense, He constantly turns water into wine, for wine, like all drinks, is but water modified. Once, and in one year only, God, now incarnate, short circuits the process: makes wine in a moment: uses earthenware jars instead of vegetable fibres to hold the water. But uses them to do what He is always doing. The Miracle consists in the short cut; but the event to which it leads is the usual one. If the thing happened, then we know that what has come into Nature is no anti-Natural spirit, no God who loves tragedy and tears and fasting *for their own sake* (however He may permit or demand them for special purposes) but the God of Israel who has through all these centuries given us wine to gladden the heart of man."

But what shall the total abstainer say?

Fred D. Gealy

BOOKS RECEIVED FOR REVIEW

THE ONLY WAY, *Karl Barth. Philosophical Library.*

RELIGION THROUGH THE AGES, *Herman F. Bell and Charles S. Macfarland. Philosophical Library.*

HINDU PHILOSOPHY, *Theos Bernard. Philosophical Library.*

PSYCHOLOGY FOR PASTOR AND PEOPLE, *John Sutherland Bonnell. Harper & Brothers.*

MAIN ISSUES CONFRONTING CHRISTENDOM, *Harold A. Bosley. Harper & Brothers.*

THE RELIGION OF MATURITY, *John Wick Bowman. Abingdon-Cokesbury Press.*

HOW TO BUILD UP YOUR CHURCH SCHOOL, *Weldon Crossland. Abingdon-Cokesbury Press.*

REINHOLD NIEBUHR: PROPHET FROM AMERICA, *D. R. Davies. The Macmillan Company.*

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